575 also called Hung-pang. The bulk ofthe membership of this secret society was drawn from the unemployed in the rural areas and organized under strict discipline. They were instructed to rob the rich, to help the poor, to rescue the oppressed , and to overthrow Manchu rule. Leadership of this society, however, was in the hands of the landlord class. The Ko-lao Hui became such a strong underworld force that Sun Yat-sen had to solicit its co-operation in his endeavor to overthrow the Manchu Dynasty. After the fall of the Manchu regime, many warlords of North China obtained power by way of the Ko-lao Hui hierarchy and by utilizing its mass following. [7]

575 548 While societies like the Ko-lao Hui aimed at the overthrow ofthe existing order, others like the Ch'ing-pang were utilized by the Manchu government to prolong its power by extra-legal means. The Ch'ing-pang was originally organized among the boatmen and the urban unemployed along the Grand Canal and the Yangtze River. It later spread to big cities and gained recruits among the city poor handicraftsmen, apprentices, industrial workers, policemen shopkeepers, the self-employed, and even among civil servants. Ch'ing-pang organizations dominated the underworld of East China while Ko-lao Hui branches dominated other regions of 575 China. The Ch'ing-pang's highly organized strength provided a strong bargaining position for

7. Ko-lao Hui and Ch'ing-pang, Hsi pei yen-chiu she, 1941.

1:Stanford U. S-4, 5 1956 AF12 North China AF12

657 In many counties of Hopei Province in 1951,
464 drought and insects caused widespread famine, and the peasants drifted to nearby cities in search of relief. In one county it was reported that a total of 1,422 people from 61 villages abandoned their homes, and this number included 160 who were village cadres.[20] In Tientsin, new jobs were created to absorb the refugees; in 1951, authorities in Tientsin claimed to have found work for 148,100 refugees. Authorities in the North China Region claimed to have found work for 300,000 refugees in the period 1950-52. The Communists also claimed to have "reallocated" 20,000 beggars, pickpockets, and vagrants and "reformed" 2,000 prostitutes during the same period.[21] The Tientsin municipal government claimed to have established forty-five vocational training classes from which some 9,800 trainees had been graduated. Provisions were made for the care and housing of 14,000 old people, vagrant children, and beggars.[22]

548 The local branches of the Federation of
464 Democratic Women were especially active in Peking and Tientsin. As early as December 1949, the federation, in co-operation with several offices of the municipal government, closed some 385 brothels in Peking, confiscated

20. Hopei Daily, May 15, 1951, p. 1.
21. T'ien-ching Jih-pao [Tientsin Daily], Octoboer 7, 1952, p. 4.
22. Ibid., Sept. 30, 1952, p. 3.

1:Stanford U. S-4,5 1956 AF12 North China AF12

548 464 the property of brothel-owners, and began to train the prostitutes for work in factories. Some 2,000 prostitutes were taken into custody and placed in eight vocational training centers. About 400 persons who derived their income from brothels were sentenced by local courts.[23]

The Tientsin Federation of Democratic Women undertook to further the employment of women workers. In a three-year progress report in September 1952, the federation claimed to have placed some 8,000 women workers, conducted twenty vocational training classes from which 4,000 women were graduated, and formed various production units to employ the services of a number of women.[24]

V. CHILD WELFARE

527 657 The Nationalist Government, following the practice of dedicating one day in the year to the nation's children, promulgated April 4 as Children's Day in 1931. The new regime changed this date to June 1, in accordance with a decision made by the International Democratic Women's Federation at Moscow in 1949.[25]

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23. People's Handbook 1950, Shanghai, Section 7, p. 20.

24. Tientsin Daily, Sept. 24, 1952, p.1.

25. Hung Hsin-t'ao, Chi-nien Chieh-jih Shih-shih Tzu-liao [Historical Resources on Memorial Days], Shanghai, 1953, Vol. I, pp. 180-83.